

THE  
ART OF IVGLING  
OR  
Legerdemaine.

WHEREIN IS DECIPHERED,  
*all the conueyances of Legerdemaine and*  
Iugling, how they are effected, and  
*wherein they chiefly consist.*

Cautions to beware of cheating at  
Cardes and Dice.

*The detection of the beggerly Art*  
of Aleumistry.

And,  
The foppery of foolish cousoning Charmes.

All tending to mirth and recreation, especially  
*for those that desire to haue the insight and*  
*private practise thereof.*

By S. R.

*Quod noua testa capit, Innouerata sapit.*

---

LONDON,  
Printed by GEORGE ELD. 1614.  
(\*)

THE  
ART OF  
WRITING

WATERMAN'S REGISTERED

THE COMPANY OF WATERMAN'S

THE COMPANY OF WATERMAN'S

Caution to beware of cheap

Waterman's

THE COMPANY OF WATERMAN'S

of London

THE COMPANY OF WATERMAN'S

THE COMPANY OF WATERMAN'S

THE COMPANY OF WATERMAN'S

By

THE COMPANY OF WATERMAN'S

London

Printed by George E. & Co.

(\*)



---

TO THE INGENIOVS GENTleman, and my louing father, Mr.

WILLIAM BYBB.

**T**His short conceipt, that I haue writ of late,  
To you kinde father BYBB I dedicate,  
Not that I meane hereby (good Sir) to teach,  
For I confesse your skils beyond my reach:  
But since before with me much time you spent,  
Good reason then, first fruits I should present:  
That thankfull \* Bird that leaues one young behinde,  
Ensamples me, to beare a thankfull minde:  
Vngratefull he, that thanks can not repay  
To him, that hath deserved it every way:  
Accept (kinde Sir) my loue, that being doone,  
I aske no more, desire no other Boone.

Your louing sonne in all loue,

SA. RID.

The name  
of this Bird  
that buildeth  
her nest vnder  
the couer of  
houles (as the  
Swallow doeth  
with vs) leaues  
euer behinde  
her for the  
owner of the  
houle, or  
young one,  
a token of her  
thankfulnesse  
and as I may  
say, for payme  
of her rent.

---

TO HIS LOVING FRIEND AND  
adopted Sonne Mr. Sa. Rid.

Most worthy sonne,

**Y**our labour and obseruance herein, with the gift of  
your first fruits, is both worthy commendations and  
acceptance: and to cherish you further in this your disco-  
uerie, I will giue an addition to your second treatise. So  
I leaue you to God: and belieue you, not a more louing  
friend then,

WILLIAM BYBB.

---

*To the courteous Reader.*

---



HERE goeth a pretty Fable of the Moone: On a time she earnestly besought her mother to provide her a garment, comely and fit for her bodie: how can that be sweet daughter (quoth the mother) sith that your body nether keeps it self at any one stay, nor at one certaine estate, but changeth euery day in the month, nay euery houre? The application hereof needs no interpretation: Fantasie and foolery who can please? and desire who can humour? no Cameliion changeth his colour as affection, nor any thing so variable as *Populus, Chorus, Fluvius.*

I would with all my heart, euery Author that had done no better then I haue, had done no worse: and it were to be wished that some capricious Coxcombes, with their desperate wits, were not so forward to disbowell the entrails of their own ouerweening, singular, infectious, and pestiferous thoughts, as I know some.

But I cannot stand all day nosing of Candlesticks: meane time beare with a plaine man: whatsoeuer I haue now done, I hope no exception can be taken, it is for your mirth and recreation (and I pray you so take it:) let such as will needs barke at the Moone, yell till their hearts ake: Gentle and Gentlemens spirits, will take all kindly that is kindly presented.

*Yours in loue,*

*S. R.*





THE  
Art of Iugling or  
Legerdemaine.



Cretofoze we haue runne ouer the two pestiferous carbuncles in the commonwealth, the Egyptians and common Canfers: the poore Canfers we haue canualed meetly well, it now remaines to proceed where I left, and to goe forward with that before I promised: St.

Quintane be my good speed, I know I haue run through the hands of many, censured of diuers, & girded at not of a few: But humanity is euer willinge to loue then hate: curtesie much forwarder to commend then dispraise: clemency infinitely proner to absolue then condemne. Is it not possible to find sauerie hearbs among nettles, roses among prickles, berries among bushes, marrow among bones, graine among stubble, & a little coyne among a great deale of chaffe: In the rankest & strongest poysons, pure and sweet balmes may be distilled, and some matter or other worthy to be remembred may be embraced, whosoever is the Author. There is nothing so exceeding foolish but hath bene defended by some wise man, nor any thing so passing wise, but hath bene confuted by some foole: Tut St. Barnard saith not all thinges, and the best cart may eftsoones ouerthrow: That curld pate Rufus that goes about with Zoylus to carpe and find fault, must bring the Standard of iudgement with him, and make wisdom the moderator of his wit, otherwise they may be like to purchase to them-

# The Art of Iugling,

selues the worshipfull names of Dunces and Dottipoles.  
So much by the way.

These kind of people about an hundred yeares agoe, about the twentieth yeare of King Henry the eight, began to gather an head, at the first heere about the Southerne parts, and this (as I am informed) and as I can gather, was their beginning.

Certaine Egyptians, banished their Contry (belike not for their good conditions) arrived heere in England, who being excellent in quaint trickes and deuises, not knowne heere at that time among vs, were esteemed and had in great admiration, for what with strangenes of their attire and garments, together with their sleighes and legerdemaines, they were spoke of farre and nere, insomuch that many of our English loyterers isyned with them, and in time learned their craft and cosening. The speech which they vsed was the right Egyptian language, with whom our Englishmen conuersing, at last learned their language. These people continuing about the cuntry in this fashion, practising their cosoning art of fast and loose and legerdemaine, purchased to themselves great credit among the country people, and got much by Palmistry and telling of fortunes; insomuch they pittifully cosened the poore country Girles, both of money, silver spoones, and the best of their apparel, or any good thing they could make, onely to heare their fortunes.

This Giles Hather (for so was his name) together with his whoze Kit Calot, in short space had following them a pretty traine, hee teaching himselfe the King of the Egyptians, and she the Quene, riding about the cuntry at their pleasures vncoutrouled: at last about forty yeares after, when their knauery began to be espied, and that their cosonages were aparant to the world (for they had continued nere thirty yeares after this manner, pilling & polling, & cosening the cuntry) it pleased the Coun-



## or Legerdemaine.

cell to looke moze narrowly into their liues, and in a Parliament made in the first and second yeares of Phillip and Mary, there was a strict Statute made, that whosoever should transport any Egyptians into this Realme, should forfeit forty poundes: Whereupon it was then enacted, that such fellows as tooke vpon them the name of Egyptians aboue the age of fourteene, or that shal come oyer and be transported into England, or any other persons, and shal be seene in the company of Magabonds calling themselves Egyptians, or counterfeiting, transforming, or disguising themselves by their apparel, speech, or other behaviours like vnto Egyptians, and so shal continue, either at one, or seuerall times, by the space of a month, they should be adiudged fellows, not allowed their book or clergy. These Acts and Statutes now put forth, and come to their hearing, they deuide their bands and companies, into diuers parts of the realme: for you must imagine & know that they had aboue two hundred roagues and Magabonds in a regiment: and although they went not altogether, yet would they not bee aboue two or thre miles one from the other, and now they dare no moze bee known by the name of Egyptians, nor take any other name vpon them then poore people. But what a number were executed presently vpon this statute you would wonder: yet notwithstanding all would not preuaile: but stil they wandered, as before vp and downe, and meeting once in a yeare at a place appointed: sometimes at the Devils arse in peak in Darbithire, & otherwhiles at Bethwike by Blackheath, or elsewhere, as they agreed stil at their meeting. When it pleased Queene Elizabeth to reuine the Statute before mentioned, in the twentieth yeare of her happy raigne, endeauoring by all meanes possible to root out this pestiferous people, but nothing could be done you see vntil this day they wander vp and downe in the name of Egyptians colouring their faces and fashioning their attire,

152

## The Art of Iugling,

fire and garment like vnto them, yet if you aske what they are, they dare no other wise then say, they are Englishmen, and of such a shire, and so are forced to say contrary to that they pretend.

But to come a little neerer our purpose, these fellows seeing that no profit comes by wandring, but hazard of their liues, do dayly decrease, and break off their wonted society, & betake themselves many of them, some to be Pedlers, some Tinkers, some Iuglers, & some to one kind of life or other, insomuch that Iugling is now become common, I meane the professors who make an occupation and profession of the same: which I must needs say that some deserve commendation for the nimblenes and agility of their hands, & might be thought to performe as excellent things by their Legerdemaine, as any of your wizards witches or magitians whatsoener. For these kind of people do performe that in action, which the other do make shew of: and no doubt many when they heare of any rare exploit performed which cannot enter into their capacity, and is beyond their reach, straight they attribute it to be done by the diuel, and that they work by some familiar spirit, when indeed it is nothing els but meere illusion, cosoning, or Legerdemaine. For you haue many now a daies, and also hertofore many writers haue been abused, as well by vntrue reports, as by illusion and practises of confederacy, & legerdemaine, &c. Somtimes imputing to words that which resteth in nature, and somtimes to the nature of the thing that which proceedeth of fraud and deception of sight. But when these experiments grow to superstition and impiety they are eether to be forsaken as vayne: or denyed as false: howbeit if these thinges be done for recreation and mirth, & not to the hurt of our neighbour, nor to the prophaning & abusing of Gods holy name: then sure they are neither impious nor altogether vnlawfull, though heere in or heereby a naturall thing be made to seeme supernaturall.

And



## or Legerdemaine.

And Gentlemen, if you will giue me patience, I wil lay open vnto you the right art of Juggling & Legerdemaine, in what poynt it doth chiefly consist: principally being sorry that it thus falls out, to lay open the secrets of this mystery to the hinderance of such pooze men as liue thereby, whose doings heerein are not onely tollerable, but greatly commendable, so they abuse not the name of God, nor make the people to attribute vnto them his power, but alwayes acknowledge wherein the Art consisteth.

The true Art therefore of Juglers consisteth in Legerdemaine: that is, the nimble conuiance and right dexterity of the hand, the which is performed diuers wayes, especially thre: The first and principall consisteth in hiding and conueying of balls: The second in alteration of money: The third in the shuffling of Cardes: and hee that is expert in these, may shew many feates, and much pleasure. There are diuers and rare experiments to be shewne by confederacy, either priuate or publicke, at which in place conuenient shall be spoken of. And soasmuch as I professe rather to discover then teach these mysteries, it shall suffice to signifie vnto you, that the endeavour and drift of Juglers, is onely to abuse mens eyes and iudgements: now then my meaning is in wordes as plaine as I can to rip vp some proper tricks of that Art, whereof some are pleasant and delectable, othersome dreadfull & desperate, and all but mere delusions, and counterfeited actions, as you shall soone see by due obseruation of euery knacke by me hereafter deciphered: And first in order I wil begin with the plaies and deuises of the ball, which are many: I wil touch only but a few, and as in this, so in all the rest I will run ouer slightly yet as plaine as I can.

# The Art of Iugling,

Notes and obseruations to be marked of such as  
desire to practise Legerdemaine.

**R**emember that a Iugler must set a good face vppon  
that matter he goeth about, for a good grace and car-  
riage is very requisite to make the art moze authenticall,  
your feates & tricks then must be nimble cleanly & swift-  
ly done, and conueyed so as the eyes of the beholders may  
not discerne or perceauie the tricke, for if you be a bungler,  
you both shame your selfe, and make the Art you go about  
to bee perceiued and knowne, and soe bzing it into dis-  
credit.

Wherefore vse and exercise makes a man ready. *Vsus*  
*promptos facit*, and by that meanes your feats being cun-  
ningly handled, you shall deceaue both the eye, the hand,  
and the eare: for often times it wil fall out in this art, and  
deuises *Deceptio visus*, *Deceptio tactus*, et *Deceptio audi-*  
*tus*.

Note also that you must haue none of your Trinkets  
wanting, least you be put to a nonplus: besides it behou-  
ueth you to be mindful whereabout you go in euery trick,  
least you mistake and so discredit the art.

You must also haue your words of art, certaine strange  
wordes, that it may not only breed the moze admiration  
to the people, but lead away the eye from espying  
ner of your conueyance, while you may induce the mind  
the mind, to conceiue, and suppose that you deale with  
Spirits: and such kind of sentences, and od speeches, are  
vled in diuers manuers fitting and correspondent to the  
action and feat that you go about. As *Hey Fortuna*, *furia*,  
*nunquam*, *Credo*, *passe passe*, when come you *Sirrah*? or  
this way hey Jack come a loft for thy maisters aduantage  
*passe* and be gone, or other wise: as *Alif*, *Caſil*, *zaze*, *Hir*,  
*metmeltat*, *Saturnus*, *Iupiter*, *Mars*, *Sol*, *Venus*, *Mercury*,  
*Luna*?



## or Legerdemaine.

Luna: or thus Drocti, Micocti, et Senarocti, Velu baroeti, Asmaroeti, Ronnsee, Faronnsee, hey passe passe: many such observations to this art are necessary, without which all the rest, are little to the purpose.

### Feates of Legerdemaine vsed with the Balls with one or more.

**C**oncerning the Ball, the plaies and deuises thereof are infinite: insomuch as if you can vse them wel, you may shew an hundred feates, but whether you seeme to throw the Ball into the aire, or into your mouth, or into your left hand, or as you list, it must be kept stil in your right hand: if you practise first with the leaden bullet you shal the sooner, & better do it with balls of Cozke: the first place at your first learning where you are to bestow a great bal is in the palme of your hand, with your ring finger, but a smal ball is to be placed with your thumbe betwixt your ring finger and middle finger: then are you to practise to doe it betwixt your other fingers, then betwixt the forefinger and the thumbe, with the fore finger and middle finger ioyntly, and therein is the greatest and the strangest conueying shewed. Lastly the same small ball is to be practised in the palme of your hand, and so by vse you shal not only seme to put any ball from you, and yet retaine it in your hand, but you shal keepe slower or fower as clenly and certaint as one, this being first learned, and sleight attained vnto, you shal worke wonderful feats, as for example.

Note for this feat you must haue foure boxes made in the manner of extinguishers that are made to put out candles, but as big againe: but for want of them you may take smal candlesticks, or saltseller couers, or som such like.

Lay three or foure balls before you, and as many boxes or smal candlesticks &c. then first seeme to put one ball  
into

# The Art of Iugling,

into your left hand, and therewithall seeme to hold the same fast. Then take one of the boxes &c. or any other thing (hauing a hollow foote, and being great) and seeme to put the Ball which is thought to bee in your left hand vnderneath the same, and so vnder the other candlesticks, Boxes, &c. seeme to bestow the other balls, and all this while the beholders will suppose each ball to bee vnder each box or candlesticks &c. this done vse some charme or forme of wordes (before set downe) hey Fortuna iuric nunquam credo, passe passe: then take vp the candlestick with one hand and blow, saying thats gone you see: and so likewise looke vnderneath each candlestick with like grace and wordes (for you must remember to carry a good grace and face on the matter) and the beholders will wonder where they are become: But if you in lifting vp the candlestick with your right hand leaue all those three or foure balls vnder one of them (as by vse you may easily doe) hauing turned them all downe into your hand and holding them fast with your little, and ring finger) and take the box or candlestick &c. with your other fingers and cast the balls vp into the hollownesse thereof (for so they wil not rowle so soone away) the standers by wil be much astonished, but it wil seeme wonderful strange, if also in shewing how there remaineth nothing vnder another of the said candlesticks taken vp with your left hand you leaue behind you a great ball, or any other thing, the miracle wil be the greater. For first, they wil thinke you haue pulled away all the Balles by miracle, then that you haue brought them againe by like meanes, and they neither thinke, or looke that any other thing remaineth behinde vnder any of them, and therefore after many other feates done returne to your candlesticks, remembering where you left the great ball, and in no wise touch the same, but hauing another great ball about you, seeme to bestow the same in manner and forme aforesaid vnder



## or Legerdemaine.

Under a candlestick which standeth farthest from that where the ball lyeth, and when you shall with words and charmes seeme to conuey the same ball from vnder the same bore or candlesticke, &c. (and afterwarde bring it vnder the bore &c. which you touched not) it wil (I say) seeme wonderfull strange.

To make a little Ball swel in your hand  
til it be very great.

**T**Ake a very great ball in your hand, or thre indifferent big balls, and shewing one or thre little balls, seeme to put them into your said left hand, concealing (as you may wel do) the other balls which were there before: Then vse charmes and wordes and make them seeme to swell, and open your hand &c. This play is to be varied an hundred waies, for as you find them all vnder the bore or candlestick, so may you go to a stander by and take off his hatte or cappe and shew the balls to be there, by conueying them thereinto as you turne the bottome vpward, These thinges to them that know them are counted ridiculous, but to those that are ignorant they are maruelous.

To consume or rather conuey one or many  
Balls into nothing.

**I**f you take a ball or more, and seems to put it into your other hand, and whilst you vse charming wordes, you conuey them out of your right hand into your lapp, it wil seeme strange, for when you open your left hand, immediately the sharpest lookers on wil say, it is in your other hand, which also then you may open, and when they see nothing there they are greatly overtaken.

# The Art of Iugling,

## [Another pretty feat with balls.]

**T**Ake fower Balls, one of the which keep betwene your forefinger and your middle, laying the other three vpon the table, then take by one and put it into your left hand, and afterward take by another, and conueying it and the other betwene your fingers into your left hand, taking by the third & seeming to cast it frō you into the ayre or into your mouth, or else where you please vsing some words or charmes as before: the standers by when you aske them how many you haue in your hand, will iudge there are noe more then two, which when you open your hand they shall see how they are deluded. But I wil leane to speak of the bal any more; for here in I might hold you all day, and yet that I not be able to teach you the vse of it, nor scarcely to vnderstand what I meane or write concerning it, vnlesse you haue had some sight thereof heeretofore by demonstration: and alwayes remember that the right hand be kept open and straight, onely keepe the palme from view: and therefore I wil end with this miracle,

## A feat, tending chiefly to laughter and mirth

**L**Ay one ball vpon your shoulder and another on your arme, and the third on the table, which because it is round and wil not easily lye vpon the poynt of your knife, you must bid a stander by, lay it thereon, saying, that you meane to cast all those three balls into your mouth at once: and holding a knife as a penne in your hand, when hee is laying vpon the poynt of your knife, you may easily with the hafft rap him on the fingers, for the other matter wil be hard to doe.

And thus much of the Balls. To come to the second  
part



## or Legerdemaine.

principall part of Legerdemaine, which is conueyance of money, wherein by the way obserue that the money must not be of too small nor too great a circumference, least either, it hinder the conueyance.

### Of conueyance of money.

**T**he conueying of money is not much inferiour to the Ball, but much easier to doe: The principall place to keepe a peece of money in, is the palme of your hand: The best peece to keepe, is a testoz, but with exercise all wil be alike, except the money be very small, and then it must be kept betweene the fingers, and almost at the fingers end, where as the ball is to be kept, and below neere to the palme.

To conuey money out of one hand into the other, by Legerdemaine

**F**irst you must hold open your right hand and lay there in a testoz or counter, and then lay therevpon the top of your long left finger, and vse words ee. and upon the sudden slip your right hand from your finger, where with you held downe the testoz, and bending your hand a very little you shal retaine the testoz therein, and suddenly (I say) drawing your right hand through your left, you shal seeme to haue left the testoz there, especially when you shut in due time your left hand, which that it may more plainly appeare to be truly done, you may take a knife and seeme to knock against it, so as it shal make a great sound: but in stead of knocking the peece in the left hand (where none is) you shal hold the point of the knife fast with the left hand, and knock against the testoz held in the other hand, and it wil bee thought to hit against the money in the left hand: then vse words, and open the hand,

# The Art of Iugling,

and when nothing is sene it wil be wondred at how the testoz was remoued.

To conuert or transubstantiate mony into Counters, or Counters into money.

**A** nother way to deceiue the lookers on, is to doe as before with a testoz, and keeping a Counter in the palme of your left hand, secretly to sene to put the testoz thereinto, which being retained stil in the right hand, when the left hand is opened, the testoz wil sene to be transubstantiated into a counter.

To put one Testor into one hand and another into another hand, and with words to bring them together.

**H**e that hath once attained to the facillity of retaining one peece of money in his right hand may shew an hundred pleasant conceits by that meanes, & may reserue two or thre as well as one: and loe, then may you sene to put one peece into your left hand, and retaining it stil in your right hand you may together therewith take up another like peece, and so with wordes sene to bring both peces together.

To put one Testor into a strangers hand, and another in your owne hand, and to conuay both into the strangers hand with words.

**T**ake two testozs euently set togeather, and put the same instead of one testoz into a strangers hand: And then making as though you put one testoz into your left hand, with words you shal make it sene that you conuey the testoz in your hand into the strangers hand, for when you open



## or Legerdemaine.

open your said left hand, there shal be nothing séene: and he opening his hand, shal finde two where he thought was but one. By this deuise I say an hundred conceits may be shewed.

To throw a peece of money away and to finde it againe where you please.

**Y**ou may with the the middle and ring-finger of the right hand, conuey a testoz into the palme of the same hand, and séeming to cast it away, keepe it still, which with confederacy wil séeme strange: to wit, when you finde it againe, where another hath bestowed the very like peece. But these things without exercise cannot bee done, and therefore I will procéde to shew things to bee brought to passe by money, with lesse difficulty and yet as strange as the rest, which being unknowne, are miraculously commended, but being knowne, are derided and nothing at all regarded.

To make a testoz or a groat, leape out of a pot, or run along vppon a table with wordes.

**Y**ou shall see a Jugler take a testoz or groat & throw it into a pot, or lay it on the middle of the table, and with inchanting wordes cause the same to leape out of the pot, or run towards him or from him wardes along the table, which wil séeme miraculous, vntil that you know that it is done with a long black haire of a womans head, fastned to the bzim of a groat by meanes of a little hole driuen through with a spanish needle: in like sort you may vse a knife or any other small thing. But if you would haue it to gos from you you must haue a confederate, by which meanes all Jugling is graced, and amended.

This Feate is the stranger if it bee done by night, a

# The Art of Iugling,

candle placed betweene the lookers on and the Iugler: for by that meanes the eye sight is hindred from discerning the conceit.

A very pretty trick to make a groate or a testor to sinck through a table and to vanish out of a handkerchiefe very strangely.

**A** Iugler sometimes wil borrow a groate or a testor, and marke it before you, and seme to put the same into a handkerchiefe, and wind it so that you may the better see and feele it: then wil he take you the handkerchiefe and bid you feele whether the groat be there or no: And he wil also require you to put the same vnder a candlestick or some such thing: then wil he send for a bason, and holding the same vnder the board right against the candlesticke wil vse certaine words of inchauntments, and in short space you shal heare the groat fall into a bason: this done one takes vp the candlesticke, and the Iugler taketh the handkerchiefe by the tassell, and shaketh it: but the money is gone, which seemeth as strange as any feat whatsoeuer: but being knowne, the miracle is turned into a bable, for it is nothing but to sowe a counter into the corner of a handkerchiefe finely couered with a peece of linnen, little bigger then the counter, which corner you must conuey instead of the groat deliuered vnto you into the middle of your handkerchiefe, leauing the other either in your hand or lappe, which afterwards you must seme to pul through the board, letting it fall into the bason.

To conuey one shilling being in one hand into an other, holding your armes abroad like to a roode.

**E**Uermore it is necessary to mingle some merry toys among your graue miracles as in this case of money:  
Take



## or Legerdemaine.

**T**ake a shilling in each hand, and holding your armes abroad to lay a wager that you wil put them both into one hand without bringing them any whit neerer together: the wager being layd, hold your armes abroad like a rood and turning about with your body lay the shilling out of one of your hands vpon the table, and turning the other side, take it vp with the other hand, and so you shal winne your wager.

Of Cardes and Dice, with good cautions how to auoyde cosonage therein: speciall rules to conuey and handle the cardes, and the manner and order how to accomplish all difficult and strange iellings wrought with cardes.

**H**aving bestowed some wast money among you I wil set you to Cardes and Dice: A cupple of honest friendes that draw both in a yoake together, which haue beene the ouerthrow of many a hundzed in this realme, and these are not the lightest matters wherebpon Juglers doe worke, and shew their feates. By which kinde of Jugling a great number haue Jugled away not only their money but also their landes, their health, their time and their honesty: I dare not (as I could shew) the lewd Jugling that cheators practise, least it minister some offence, to the wel disposed, to the simple hurt and losse, and to the wicked occasion of euil doing. But by the way I wil a little speak of Dice, and the vse of them, as caueats rather to let you be ware of their cosonings, then to giue you light to followe their doings: Non ad imitandum sed euitandum.

First you must know a Langret, which is a die that simple men haue seldome heard of, but often scene to their cost, and this is a wel-fauored die, and seemeth good and square, yet is it forged longer, vppon the Cater, and  
Erea

## The Art of Iugling,

Trea then any other way: And therefore it is called a Langret. Such be also called bard Cater treas, because commonly the longer end wil of his owne sway dratwe downewardes, and turne vp to the eye, Sice, Sincks, Deuce o2 Ace. The principal vse of them is at Nouum, for so long as a paire of Bard cater treas be walking on the bourd, so long can ye not cast siue no2 nine vnles it be by great chance, that the roughnes of the table, o2 some other stoppe force them to stay, and runne against their kind: for without Cater o2 trey you know that siue o2 nine can neuer come.

But you wil say by this reason, he that hath the first dice is like alwayes to strip and rob all the table about. To helpe this, there must be for that purpose, an odde Die, called a flat Caterrea ready a hand, and no other number, for graunting the trea and cater be alwaies vpon the one Die, then is there no chance vpon the other Die, but may serue to make siue o2 nine, & cast forth, & loose all.

But now to show you what shifts they haue to bring the flat die in and out which is a iolly cunning property of Iugling, with them called fopsting: the which is nothing else but a slight to carry easily within the hand, as often as the fopster list: so that either hee o2 his partner shal cast the dice, the flat comes not abroad til hee hath made a great hand, and won as much as him listeth: otherwise the flat is euer one, vnles some few times vpon purpose he suffer the silly soules to cast in a hand o2 two, to giue them courage to continue the play and liue in hope of winning.

These things I know seeme very strange to the simple, and as yet cannot sinke into their braine, how a man may carry so many dice in one hand, and chop and change them so often, and neuer bee espied: so as before I tolde you, Iuglers conueyance seemeth to exceed the compasse of reason till you knowe the feat: but what is it that vse  
and



## or Legerdemaine.

and labour ouercometh not. To foyst finely and readi-  
ly and with the same hand to tell money to and fro, is a  
thing hardly learned, and asketh a bould spirit and long ex-  
perience, though it be one of the first the Cheater lear-  
neth.

What should I speake any more of false dice, of fullomes,  
high-men, low-men, gourds, and byssed dice, grauiers,  
demies, and contraries, all which haue their sundry vses:  
but it is not my meaning to stand on this subiect: I  
would rather vse my pen, and spend my time, to disswade  
and perswade all gamsters, to beware not not onely with  
what dice, but with what company and where they ex-  
ercise gaming: and be well assured Gentlemen that all  
the friendly entertainment you shall finde amongst them  
is for no other end, but to perswade you to play, and ther-  
by to breed your great losse, if not altogether your vn-  
doing.

Therefore vtterly forbear to hazard any thing at dice,  
and liue in doubt and suspition of cheating, wheresoener  
you play (vnles you know your company very well) for the  
contagion of cheating is now growne so vniuersall, that  
they swarme in euery quarter: and therefore yee can-  
not bee in safety vnlesse you shunne the company of such  
altogether.

To leaue Dice and returne to Cardes, wherein is as  
much falsehood and coloning as in Dice: I wil therefore  
disclose as much in one as in the other, for I would not  
giue a poynt to chosse which of them is the better, or ra-  
ther the worse, for there is such a slight in shuffling and sort-  
ting of the cardes, that play at what game you will, all  
is lost before hand, but if there bee a confederate either  
of the players or standers by, the mischæfe cannot then  
bee auoyded.

Beware therefore, when you play among strangers, of  
him that seemes simple or drunken, for vnder their habit

## The Art of Iugling,

the most speciall Cosoners are presented, and while you thinke by their simplicity and imperfections to beguile them, (and thereof perchance are perswaded by their confederates (your very friends as you thinke) you your selfs wil be most of all ouertaken.

Beware also of betters by and lookers on: and namely on them that bet on your side: for whilst they looke on your game without suspicion, they discover it by signes to your aduersaries, with whom they bet, and yet are they confederates, whereof me thinkes this one aboue the rest proceedeth from a fine inuention.

A trickes by confederacy at Cardes.

**A** Gamester after he had bene oftentimes bitten with Cheatozs, and after much losse, grew very suspicious in his play, so that he would not suffer any of the sitters by to be priuy to his game: for this the Cheatozs deuised a new shift that a woman should sit close by him: and by the swift and slowe drawing of her needle glue notice to the Cheatoz what was the Cosens game.

Other helpes there bee, as to set the Cosen vppon the bench, with a looking glasse behind him on the wal, wherein the Cheatoz may alwaies see what Cardes he hath in his hand, So that a few ensamples in stead of many that might be rehearsed, this one conclusion may be gathered, that whosoener is giuen to play, and once sitteth amongst them, it is great ods but that hee shal rise a loser.

But many there be that liue so continently, that nothing can perswad them to put a penny in aduventure, and some againe are so unskilful that lack of cunning forceth them to forbear play: but yet hard it is for any man to fall into their company, but they will make him stoop at one game or other: and for this purpose their first drift and intent is to seeke, by all meanes possible to vnderstand his nature and wherevnto hee is most inclined: if they finde



## or Legerdemaine.

And that he taketh pleasure in the cōpany of women then seek they to strike him at the sacking law (as they term it) and take this for a rule, that all the Baudes in the country be of the Cheatezs familiar acquaintance.

Therefore it is not very hard for them at all times to provide for their amorous Cousin, a lewd letcherous Lady to keepe him louing company, then fall they to banquetting, and carousing and hunting of Tavernes, and much is the cost that this silly cousin shal be at in Jewels and apparel, otherwise he shal not once get a graunt to haue a kisse at his mistris lippes: and euer in the middle of their conference, she layeth in this reason, for her sake to put in twenty or thirty Crownes in aduenture at Cardes or Dice: you know not (quoth shee) what may be a womans luck: if he refuse it, Lord how unkindly she takes the matter, and cannot be reconciled with lesse then a gowne or a kertle of silke.

But now if these Cheatezs perceiue that hee esteemeth no bzuised ware, but is enamored with virginity, they haue a fine cast within an houres warning, to make Ione Siluerpin as good a maid as though she had neuer come to the stewes: but to let these thinges passe for offending of chaste eares, whose displeasure I would not incurre, for all the cheates these Gamesters get in a whole yeare, but to our purpose.

There are two sorts of vsing the Cardes, the one is in playing (with one or more) games, as Primero, Trumpe, Saunte, Decoye &c.

The other vse of Cardes is to shew seates of Legerdemaine.

Concerning the first, if it be vsed for recreation, and not to the prophaning of Gods holy name, nor hurt of our brethren and neighbours, they are to be tollerated: but now (more is the pittie) they are not vsed in that fashion as they should be, but much hurt oft times ariseth thereof.

# The Art of Iugling,

Primero now as it is in great vse, so is there much deceit in it, some play vppon the pzikke, some pinch the cards pziuily with their nayles, some turne by the corners, some mark them with fine spots of Inke, some there be that trauell into Spaine and into Italy to learne fine tricks and quaint conueyances at cardes, and returne home and win much money with them heere in England, but yet at the last they are stil ouer-reached by some fine wittes that deuise new sleights heere at home.

At Trumpe, Saunte, and such other like games, cutting at the nick is a great aduantage, so is cutting by Bum-card finely vnder or ouer: stealing the stock or the discarded Cardes.

At Decoye they drawe twenty handes, together and play all vpon assurance when to winne or lose, other helps there be, as I haue befoze set downe, with a looking glasse and confederacy: all which and such like, tend to cosening and hurt of our brother: but we wil proceed with the other vse of Cardes, which tendeth to mirth, and recreation of mind, and which in themselues simply is no hurt, vnlesse they are abused. In shewing feats and iugling with cardes the principall point consisteth in shuffling them nimbly, and alwayes keeping one certen card either in the bottom, or in some knowne place of the stock, fours or fife Cardes from it, heereby you may seme to worke wonders, for it wil be easie for you to see or espie one, which though you be perceiued to doe, it wil not be suspected, if you shuffle them wel afterwardes, and this note I must giue you, That in reseruing the bottome Card, you must alwayes (whilst you shuffle) keepe him a little befoze, or a little behind all the cardes lying vnderneath him, bestowing him (I say) either a little beyond his fellows befoze right ouer the fore finger, or else behind the rest, so as the little finger of the left hand may meete with it, which is the easier and readier, and the better way: In the



## or Legerdemaine.

the beginning of your shuffling, shuffle as thick as you can, and in the end throw vpon the stock the nether carde (with soe many more at the least as you would haue preserved for any purpose) a little before, or behind the rest; provided alwayes that your fore-finger, if the pack be laide before, or the little finger if the pack lye behind, creepe vp to meet with the bottome carde, & not lye betwixt the cardes, and when you feele it, you may there hold it vntil you haue shuffled ouer the cardes againe, stil leauing your kept card below, being perfect herein, you may do almost what you list with the cardes: By this meanes what pack soeuer you make, though it consist of eight, twelue, or twenty cardes you may keepe them stil together vnder, next to the nether carde, and yet shuffle them often to satisfie the curious beholders, as for ensample and for breuities sake, to shew you diuers feates vnder one.

How to deliner out foure Aces, and to conuert  
them into foure Knaues.

**M**ake a pack of eight Cardes, to wit foure knaues and foure Aces, and although all the eight Cardes must lie immediatly together, yet must each knaue and Ace be openly leauered, and the same eight cardes must lye also in the lowest place of the bunch, then shuffle them soe, as alwayes at the second shuffling, or at least wise at the end of your shuffling the said pack, and of the pack one ace may lye nethermost, or so as you may know where hee goeth and lyeth, and alwaies I say let your foresaid pack, with three or foure cardes more, lie vnseperably together immediatly vpon and with that ace, then vsing some speech or other deuise, and putting your hand with the cardes to the edge of the table, to hide the account, let out priuily a peece of the second card, which is one of the knaues holding forth the stock in both your handes, and

# The Art of Iugling,

Shewing to the standers by the nether Card, (which is the ace or kept Card) covering also the head or pice of the knave (which is your next Card) with your four fingers: draw out the same knave laying it downe on the table: the shuffle againe, keeping your pack whole, & so haue you two aces lying together in the bottome, & therfore to reforme that disordered Card, as also for a grace and countenance to that action, take off the vppermost Card of the bunch, & thrust it into the middell of the Cardes, and then take away the nethermost Card which is one of your aces, and bestow him likewise: then may you begin as before, shewing an other ace, and in stead thereof lay downe another knave, and so forth, vntil in stead of your four aces you haue laid downe four knaues. The beholders all this while thinking that there lye four aces on the table, are greatly abused and wil maruaile at the transformation.

How to tell one what Card hee seeth in the bottome, when the same Card is shuffled into the stocke.

**V**hen you haue scene a Card priuily, or as though you marked it not, lay the same vndermost, and shuffle the Cardes as before you were taught, till your Card lye againe below in the bottome: then shew the same to the beholders, willing them to remember it, then shuffle the Cardes or let any shuffle them, for you know the Cardes already, and therfore may at any time tel them what Card they saw, which neuerthelesse would be done with great circumstance, and lesse shew of difficulty.

A strange and excellent trick to hold four Kings in the hand, and by words to transforme them into four Aces, and after to make them all blank Cards, one after another.

**Y**ou shall see a Iugler take four Kinges and no more in his hand, and apparantly shew you them, then after some wordes and charmes, he wil throw them downe before you vppon the table, taking one of the Kinges away and



## or Legerdemaine.

and adding but one other Card: then taking them vp againe and blowing vpon them, wil shew you them transformed into blanke Cardes, white on both sides: after vsing charmes againe, throwing them downe (as befoze, (with the faces downeward) wil take them vp againe and shew you foure Aces, blowing stil vpon them, that it may breed the more wonder, which trick in my mind is nothing inferiour to the rest: and being not knowne wil seme wonderfull strange to the Spectatozs, yet after you know it you cannot choole but say the trick is pretty. Now therefore to accomplish this feat you must haue Cardes made for the purpose, (halfe Cardes you may call them) that is the one halfe kings, the other part aces, so that laying the aces one ouer the other, nothing but the kings wil be seene, and then turning the Kinges downeward, the foure aces wil be seene, prouided you must haue two whole, one whole king to couer one of the aces, or els it wil be perceiued, and the other an ace to lay ouer the Kinges, when you meane to shew the aces: then when you wil make them all blanke, lay the Cards a little lower, and hide the aces and they wil appeare all white. The like you may make of the foure knaues, putting vpon them the foure fives, and so of the rest of the Cardes: But this cannot bee wel shewed you without demonstration.

Hitherto I haue intreated of the three p'ncipal kinds of Juggling, now it remaineth in order to speake of Juggling by confederacy, which is either p'uate or publike.

P'uate confederacy is, when one (by a special p'ot laid by himsele, without any compact made with others) perswadeth the beholders, that he wil suddenly and in their p'sence, do some miraculous feate, which he hath already accomplished p'uately: as for ensample, hee wil shew you a Card or any other like thing, and wil say further vnto you, behold and see what a mark it hath, and then burneth it, and neuerthel's fetcheth another Carde, soe  
mar,

# The Art of Iugling,

marked out of some bodys pocket, or out of some corner, where he himselfe before had placed it, to the wonder and astonishment of simple beholders, which conceaue not that kinde of illusion, but expect miracles and strange workes:

I haue read of a notable exploit done before a king by a Iugler, who painted on a wall the picture of a doue, and seeing a pidgion sitting vppon the top of an house said to the King, loe now your grace shal see what a Iugler can doe if he be his craftes master, & then picked the picture with a knife, so hard & so often, & with soe effectual words as the pidgion fel downe from the top of the house starke dead, you may imagine how the matter was taken, what ironizing was thereat, how he was prohibited to vse that feat any further, least hee should imploy it in any other kind of murder, This story is held yet of diuers as canonicall, but when you are taught the feat or flight, you wil thinke it a mockery and a simple illusion.

To vnfold you the mystery hereof, so it is that the poore pigeon was before in the hands of the Iugler, into whom he had thrust a dramme of *Nux vomica*, or some other such payson, which to the nature of the Bird was so extreame a payson, as after the receipt thereof it could not liue above the space of halfe an houre, and being let loose after the medicine ministred, she alwayes resorteth to the top of the next house, which she wil the rather doe, if ther be any pigeons already sitting there, and after a short space falleth downe, either starke dead, or greatly astonished: but in the meane time, the Iugler vseth wordes of art, partly to protract time, and partly to gaine credit, and admiration of the beholders.

As with Cardes you may shew seates by priuate confederacy, so of the other two, that is to wit, with the balls and the mony, as to marke a shilling or any other thing, and throw the same into a riuer or deepe pond, and hauing hid



## or Legerdemaine.

hid the shilling before, with like markes in some other secret place, bid some go presently and fetch it, making them beleue that it is the very same you threw into the river, the beholders will maruaile much at it: and of such feats there may be many done, but more by publick confederacy, whereby one may tel another how much money hee hath in his purse, and an hundred like toyes.

Of publicke confederacy, and whereof it consisteth.

**P**ublicke confederacy is, when there is before hand a compact made betwixt diuers persons: the one to be principal, the other to be assistant in working of miracles, or rather in cosoning and abusing the beholders, as when I tel you in the presence of a multitude, what you haue thought or done, or shall do, or thinke, when you and I were thereupon agreed before: and if this bee cunningly and closely handled, it wil induce great admiration to the beholders, especially when they are before amased and abused, by some experiment of art Magick or Legerdemaine. I wil in briebe set downe some pretty conclusions, and soe I will proceed with other feates in other kindes.

To tel you how to know whether you cast Crosse or

Pile by the ringing.

**L**ay a wager with your Confederate (who must seeme simple or obstinate opposed against you) that standing behind a doore, you wil (by the sounding or ringing of the money) tel him whether he cast crosse or pile, soe as when you are gone, and hee hath phillipped the money before the witnesses who are to be cosoned, hee must say, What is it if it bee crosse, or What if it be pile, or some such signe as you are agreed upon, and soe you neede not faile to gesser rightly. By this meanes if you haue any intention, you may seeme to doe an hundred miracles, and to discouer a mans thought or words spoken a far off.

# The Art of Iugling,

How to tel where a stolne horse is become.

**B**y meanes of confederacy Cuthbert conicatcher, and Bone Swart Rutter, two that haue taken degrees in Whittington Colledge, abused notably the countrey people: for Cuthbert would hide away his neighbours horses, kine, colts, &c. and send them to Swart Rutter, (whom he before had told where they were) promising to send the parties vnto him, whom he described and made knowne by diuers signes: so as this Swart would tel them at their first entrance vnto the doore wherefore they came, and would say that their horses, kine &c. were stolne, but the theefe should be forced to bring them back againe within one mile (south and by west &c.) of his house: even as the plot was layd and the pack made before by Cuthbert and him. This Cuthbert is esteemed of some and thought to be a witch of others, he is accounted a conirer, but commonly called a wise man, and are able of themselves, to tell you where any thing that is stolne is, as to build Pauls Steeple by againe.

To make one dance naked.

**I**t hath beene reported of such fellowes, and such, that can do rare feates, as to make one dance naked. To the effecting of this, make a poore boy confederat with you, so as after charmes and wordes spoken by you, he vncloath himselfe and stand naked: seeming (whilst he vndresseth him) to shake, stampe, and cry, still hastening to bee vnclothed, til he be stark naked: or if you can procure none to go so farre, let him onely begin to stampe and shake, &c. and to vncloath him, and then you may (for reuerence of the company) seeme to release him.

To make a pot for any such thing standing fast on a cupboard, to fall downe thence by vertue of words.

**L**et your cupboard be so placed, as your confederate may hold a black Thred without in the court, be-  
hind



## or Legerdemaine.

binde some window of that roome, and at a certaine lowd word spoken by you, he may pull the same threed, being wound about the pot. And this was the feate of Eleazer the Iewe, which Iosephus reporteth to be such a miracle.

Now that wee haue spoken of the threes principall actes of Legerdemaine and of confederacie, I will goe forward, and touch some fewe ordinary feates which are pretty, yet not altogether to be compared with the rest; I means for conceipt and nimblenes of the hand, yet such as to the ignorant, and those that know not the carriage, will seeme strange and wonderfull.

Of Boxes to alter one graine into another, or to consume the corne or graine to nothing.

**T**here be diuers iugling boxes with false bottomes, wherein many false feates are wrought. First they haue a bore couered as rather footed alike at each end, the bottome of the one end being no deeper then as it may containe one lane of corne or pepper, glewed therebpon: Then vse they to put into the hollow end therof some other kinde of graine, ground or buground: then do they couer it, and put it vnder a hat or candlesticke, and either in putting it therinto, or pulling it thence, they turne the bore, and open the contrary end, wherein is shewed a contrary graine, or else they shew the glewed end first, (which end they suddenly thrust into a bag of such graine as is glewed already therebpon) and secondly the empty bore.

How to conuey (with words and charmes) the corne contained in one Boxe, into another.

**T**here is another bore fashioned like a bell, whereinto they put so much and such corne as the foresaid hollow bore can containe: then they stop and couer the same with a peece of lether as broad as a tesser, which being thrust by hard to the middle part or waste of the said bell, will sticke fast and beare by the corne, and if the edge of the same lether be wet, it will hold the better: then take

## The Art of Jugling,

they the other bore, dipped (as is aforesaid) in corne, and set downe the same vpon the Table, the empty end vppward, saying, that they wil conuey the graine therein, into the other bore or bell, which beeing set downe somewhat hard vpon the table, the leather and corne therein wil fall downe, so as the said bell being taken vp from the table, you shall see Corne lying thereon; & the stopple wil be hidden therewith, and couered: and when you vncouer the other bore nothing shal remaine therein, but presently the corne must bee swept downe with one hand, into the other, or into your lappe or hat: many feates may be done with this bore, as to put therein a toade, affirming the same to be so turned from corne, and then many beholders wil suppose the same to be the Juglers diuel, whereby his feates and miracles are wrought.

How to pull Laces innumerable out of your mouth of what colour or length you list, and neuer any thing scene to be therein.

**A**S for pulling of laces forth of the mouth it is now somewhat stale, whereby Juglers get much money among maydes, selling lace by the yarde, putting into their mouthes one round bottome as fast as they pull out another, and at the iust end of euery yarde they tie a knott, soe as the same resteth vppon their teeth, then cut they off the same, and so the beholders are double and treble deceaued, seeing so much lace as will be contained in a hat, and the same of what colour you list to name, to be drawne by so euery yardes out of his mouth, and yet the Jugler to talke as though there were nothing at all in his mouth. There are diuers Jugling tricks, which I am loth to describe for some reasons before alleaged, whereof some are common, some rarer, and some desperate: I wil therefore shew a few desperate and dangerous iugling knackes



# or the Legend of the maine. T

knackes, wherewith the simple are made to think that a silly  
Jugler with words can hurt and help, kill and reuiue any  
creature at his pleasure; and first to kill any kind of pulle  
and make them reuiue.

To kill a Hen, Chicken, or Capony, and give it life againe.

**T**Ake a hen &c. and thrust an aule, or a fine sharp poin-  
ted knife through the midst of the head thereof; the  
edge towards the bill, so as it may seeme impossible for her  
to escape death, Then ble wordes or incantations, and pul-  
ling out the knife, lay otes befoze her, and she wil eate and  
liue, being nothing at all greued or hurt with the wound,  
because the bzaine lyeth soe far behind in the head as it is  
not touched though you thrust your knife betwæne the  
combe and it: And after you haue done this you may con-  
uert your speech and actions, to the greuous wounding &  
recoering of your owne selfe.

The naturall  
cause why a  
Hen thrust  
through the  
head with a  
Bodkin doth  
liue notwith-  
standing.

To eat a knife, and to fetch it forth of another place.

**T**Ake a knife, and conuey the same betwæne your two  
hands, so as no parte be seene thereof; but a little of  
the point, which you must so bite at the first as noyle may  
be made there with: then seeme to put a great part thereof  
into your mouth, and letting your hand slippe downe,  
there wil appeare to haue bin moze in your mouth, then is  
possible to be contained therein: then send for drinke, or  
ble some other delay until you haue let the said knife slippe  
into your lappe, holding both your fists close together as  
befoze, and then raise them so from the edge of the table  
where you sit (soe from thence the knife may most priuily  
slip downe into your lappe) and instead of biting the knife  
knab a little vppon your nalle, and then seeme to thrust the  
knife into your mouth, opening the hand next vnto it,  
and thrust by the other, so as it may appeare to the stan-  
ders

The naturall  
cause why a  
Hen thrust  
through the  
head with a  
Bodkin doth  
liue notwith-  
standing.

# The Art of Iugling,

bers by, that you haue deliuered your hands thereof, and thrust it into your mouth: then cal for drinke, after countenance made of pricking, and daunger &c. lastly put your hand into your lap, and taking that knife into your hand you may seeme to bring it out from behind you, or from whence you list: but if you haue another like knife, and a confederate, you may do twenty notable wonders hereby: as to send a stranger by into some garden, or Orchard, describing to him some tree or hearb vnder which it sticketh or else some strangers sheath or pocket &c.

To thrust a bodkin through your head without any hurt.

**T**ake a bodkin so made, as the haft being hollow, the blade there of may slip therein: as soone as you hold the point upward, and set the same to your forehead: and seeme to thrust it into your head: and so (with a little sponge in your hand) you may wyng out blood or wine, making the beholders think the blood or wine (whereof you may say you haue drunke very much) runneth out of your forehead: Then after countenance of paine & greefe, pul away your hand suddenly, holding the point downward, and it wil fall so out, as it wil seeme neuer to haue bin thrust into the hafte: But immediately thrust that bodkin into your lappe or pocket, and pul out another plaine bodkin like the same, sauing in that conceit.

To cut halfe your nose in sunder and to heale it againe presently without any salue.

This is easily done, howbeit being nimblely done it will deceiue the sight of the beholders.

**T**ake a knife hauing a round hollow gappe in the middle, and lay it vpon your nose, and so shal you seeme to haue cut your nose in sunder: provided alwayes that in all these, you haue another like knife withon a gap to be shewed vpon pulling out of the same, and wordes of

of



## or Legerdemaine.

of enchantments to speake: Blood also to Betray the wound, and nimble conueyance.

To put a Ring through your cheek.

**T**here is a pretty knack, which seemeth dangerous to the cheek: for the accomplishment whereof, you must haue two rings of like colour and quantity, the one filed asunder, so as you may thrust it vpon your cheek: the other must be whole and conueyed vpon a sticke, holding your hand therevpon in the middle of the sticke, deliuer ring each end of the same sticke to be holden fast by a stander by, then pulling the ring out of your cheek, cleanly strike it against some part of the sticke, keeping it stil in your hand, then pull your other hand from the sticke, and pulling it away, whirle about the ring and so it wil be thought that you haue put thereon the ring that was in your cheek.

Many other pretty feates of this nature might be heere set downe, as to cut off ones head and to lay it in a platter, which Iuglers call the decollation of S. Iohn the Baptist, also to thrust a dagger or bodkin through your guttes, very strangely, and to recover immediately, after another way then with the bodkin before rehearsed: also to draw a cord through your nose, mouth or hand so sencibly, as is wonderfull to see, all which with many more I here forbeare for breuities sake. There is a very pretty trick to make wine or beere to come out of your brow or eare with a funnell after you haue drunke the same, the which I am loth to discover, as not willing to haue all the poore Iuglers trickes made knowne at once: there is a way to make fire to come out of your mouth by burning of tow, all which, for reasons before alledged, I wil heere omit to discover, But wil hie me to another sort of Iuglers, or rather coloners, calling themselves by the name of Alchymists, professing themselves learned men, and to haue the Philosophers Stone: these professors of the misty or  
Smoke

# The Art of Iugling,

Insomuch science, studie and cast about how to over-reach and cosin the simple, and such as are giuen to couetousnes or greedy desire after gaine, with such they insinuate themselves by little and little, professing a shew of honesty and plainenes, vntil they are acquainted with their desires, and found the length of their foote: telling them that they can do wonders, make siluer of copper, and golde of siluer. Such a one a while agoe was in Battersey, who comming poore to towne, made some of the towne beleene he had the philosophers stone: wherevpon one of the rest beleeuing him, desired to bee better acquainted with him: insomuch that he requested him to take a poore bedde at his house, and offered him great kindnesse, hoping in time to get some skil of him towards the attaining of the Philosophers stone: vpon a day as this Smith (for so imagine him to be) and beggerly Artiste were together, desired him of all loues to impart to him some of his learning, assuring him, if it lay in his power to doe him a pleasure he would not faile, protesting that both his purse and himselfe were both at his command: Herevpon to be short, my Gentleman at the first was somewhat scrupulous, yet at the earnest request of his new friend bid at last condescend, charging him to be secret in what he should disclose vnto him. The Smith sware to bee silent: then my reasoning copesmate instructs him as followeth.

In the month of Iuly, search for the seede of Fearn, which must bee first and principall matter of working this, and effecting this hidden secret, and quoth he if you had but an ounce of this fearneseed, thou shalt be made for ever, for it is very hard to find: heerevpon he gets by the next morning (for it was about the same time of the yeare which hee prescribed him to search for this inestimable seed) and lookes very diligently about the heath, where store of fearn grows: but hauing spent most part of



## or Legerdemaine.

of the day in searching and looking, his backe ready to cracke with stooping, and his throate furd with dust, for want of small barre, so that the poore Smith was ready to faint for want of fode: by chance one of the towne came by, and seeing him search so diligently vp and downe, and could not guesse for what, asked him what he sought for so busily? I quoth the Smith, for a thing that if I could finde, I should be made for ever: why quoth the fellow what I pzethee ist? I no quoth the Smith I may not tell you: not tell me quoth the fellow, why what ist? I pzethee tell me: at last, at the earnest entreaty of the fellow, the Smith told he looked for fearne seede: with that the fellow laughed a good, and asked him who willed him to looke for that? that did M. Etseb quoth the Smith, and if I can but finde one ounce of it, it would bee of much worth: worth quoth the fellow, he that set thee to look for that was a foole and thou art an Ass, for there was nener any fearne seed as yet sen: therefore get thee home to thy forge, for hee makes but a soole of thee: at this the Smith was blanke, and got him home to his anvil: but how the Smith and the Alcumister, agreed vpon the reckoning for his cosening him, I meane not here to deliuer: but this I bring in by the way, to shew that their art is nothing but deceipt, and themselves coseners, which by two pretty tales I will declare vnto you.

### How an Alcumister cousoned a Priest.

**C**haucer in one of his Canterbury tales, rehearseth this test of a cousoning Alcumist: espying on a day a couetous priest, whose purse hee knew to bee well lined: assaulted him with flatterie and kinde speech, two principall points belonging to this art: at length hee borrowed money of this priest, which is the third part of this art, without the which the professors can doe no good, nor endure in good estate: then he at his day repayed the mony, which is the most difficult point in this art, and a rare

# The Art of Iugling,

experiment : finally to requite the priests curtesie, he promised vnto him such instructions, as therby within short time he should become infinitely rich, and all throught this art of multiplication : and this is the most common point in this science, for herein they must be skilfull before they bee famous or attaine to any credit : the Priest disliked not his proffer, especially because it tended to his profit, and embraced his curtesie: then the foole-taker bad him send forth with for thzee ounces of quicke siluer, which he said he would transubstantiate (by his art) into perfect siluer: the Priest thought nothing of deceit, but with great ioy accomplished his request.

And now forsooth goeth this iolly Alcumist about his business, and worke of multiplication, and causeth the Priest to make a fire of coles, in the bottome whereof he placeth a crocket, and pretending onely to heip the Priest to lay the coles handsomely, he soyseth into the middle ward or lane of coles, a bechen cole, within which was conueyed an ingot of perfect siluer, which when the cole was consumed slipt downe into the crocket, that was I say directly vnder it. The Priest perceiued not the fraud, but receiued the ingot of siluer, and was not a little ioyfull to see such certain successe proceed from his own handy worke, wherein could be no fraud (as he surely conceived) and therefore very diligently gaue the knaue forty pounds, for the receipt of this experiment, who for that summe of money, taught him a lesson in Alcumistry, but he neuer returned to heare repetitions, or to see how he profited.

A merry tale how a cousoning Alcumist deceiued  
a country Gentleman.

**A** Gentleman in Kent of good worth, not long sithence was overtaken by a cousoning knaue, who professed Alcumistry, Iugling, Witch-craft, and coniuration, and by meanes of his companions and confederates, found  
the



## or Legerdemaine.

the simplicitie & abilitie of the said Gentleman, and learnt his estate and humors to bee conuenient for his purpose, and at last came a wooing to his daughter, to whom he made loue cunningly in words, though his purpose tended to another end: and among other illusions and tales, concerning his owne commendations, for wealth, parentage, inheritance, alliance, learning and cunning, he boasted of the knowledge and experience in Alchimystry, making the simple Gentleman a beleewe that he could multiply, and of one Angell make two or three, which seemed strange to the Gentleman: insomuch as he became willing enough to see that conclusion: whereby the Alchymist had more hope and comfort to attaine his desire, then if his daughter had yeelded to haue married him: to be short, he in the presence of the said Gentleman, did include within a little ball of virgins ware a couple of Angels, and after certaine ceremonies and coniuring words, hee seemed to deliuer the same vnto him, but in truth, through Legerdemaine, he conueied into the Gentlemans hand, another ball of the same scantling, wherein were inclosed many more Angels then were in the ball which hee thought he had receiued, Now (forsooth) the Alchymist bad him lay by the same ball of ware, and also vse certaine ceremonies, (which I thought good heere to omit) and after certaine daies, houres, and minutes, they returned together according to the appointment, and found great gaines by multiplication of the angels, insomuch that he being a plaine man, was hereby perswaded that he should not onely haue a rare and notable good sonne in law, but a companion that might help to adde vnto his wealth much treasure, and to his estate great fortune and felicitie: and to increase this opinion in him, as also to win his further fauour, but especially to bring his cunning Alchimystry, or rather his leud purpose to passe, he told him that it were folly to multiply a pound of gold,

## The Art of Iugling,

when as easily they might multiply a million, and therefore counselled him to produce all the money he had, or could borrow of his neighbours, and friends, and did put him out of doubt, that he would multiply the same, and redeuble it exceedingly, even as he saw by experience how he dealt with the small summe before his face: this Gent. in hope of gaines and preferment, consented to his sweet motion, and brought out and laid before his feet, not the one halfe of his goods, but all that he had, or could make or borrow any manner of way: then this Iugling Alchimister hauing obtained his purpose, foulded the same in a ball in quantity far bigger then the other. And conuaying the same vnto his bosome or pocket, deliuered another Ball (as before) in the like quantitie, to be reserued, and safely kept in his chest, whereof (because the matter was of importance) either of them must haue a key, and a seuerall locke, that no interruption might be made to the ceremonie, or abuse by either of them in defrauding each other. Now forsooth the circumstances, and ceremonies being ended, and the Alchimisters purpose thereby performed, he told the Gent. that untill a certained day and houre limited to returne, either of them might imploy themselves about their busines, and necessarie affaires, the Gent. to his businesse, and hee to the Citie of London. And in the meane time the golde should multiply. But the Alchimister (belike hauing other matters of more importance) came not iust at the hower appointed nor yet at the day, nor within the yeere, so as although it were somewhat against the Gent. conscience to violate his promise or breake the league, yet partly by the longing he had to see, and partly the desire hee had to enioy the fruit of the excellent experiment, hauing for his owne security (and the others satisfaction) some testimony at the opening thereof, to witnes his sincere dealing, he brake by the coffer, and loe, he some espyed the Ball of ware which he himselfe had laid by there with his owne hands, so as  
he



## or Legerdemaine.

hee thought, if the hardest should fall, he should finde his principall, and why not as good increase now, as of the other before? But alas, when the ware was broken and the mettall discouered, the gold was much abased and became perfect lead.

Hitherto haue I spoken somewhat of the knauerie of Alcumistry, now I will conclude with a pretty dialogue that Petrarke a man of great wisdom and learning, and of no lesse experience, hath written: who as in his time, saw the fraudulent se'ches of this compassing craft, so hath there been no age, since the same hath been broached, but that some wise men haue smelt out the euill meaning of these shifting marchants, and betrayed them to the world.

Francis Petrarke, (I say) treating of the same matter, in forme of a dialogue, introduceth a disciple of his, who fancied the foresaid profession and practise, speaking on this manner.

Discip. I hope for a prosperous successe in Alcumistry.

Petr. It is a wonder from whence that hope should spring, sith the fruit thereof did neuer yet fall to thy lot: nor yet at any time chance to another, as the report commonly goeth, that many rich men, by this vanity and madness, haue been brought to beggery, whilst they haue wearied themselves therewith, weakened their bodies, and wasted their wealth, in trying of conclusions: to make gold in gender gold.

Discip. I hope for gold according to the workemans promise.

Petr. He that promised the gold, will runne away with thy gold, and thou neuer the wiser.

Discip. He promiseth me great good.

Petr. He will first serue his owne turne, and releene his priuate pouerty, for Alcumisters are a beggerly kind of people, who though they confesse themselves bare, and

# The Art of Iugling,

needy: yet will they make other rich, and wealthy, as though others pouertie did molest, and greene them more then their owne, so farre the words of Petrarke.

Albert in his booke of mineralls, reporteth that Auicen treating of Alcumistry: saith, Let the dealers of Alcumistry vnderstand, that the very nature of things, can not be changed: but rather made by Arte, to resemble the same in shew, and likenes: so that they are not the very thing indeede, but seeme to be in appearance: As Castles and Towers doe seeme to be built in the ayre, whereas the representations there are shewed, are nothing else, but the resemblance of certaine objects belowe, caused in some bright, and cleere cloud, when the aire is voide of thicknes, and grosenes, a sufficient prooofe hereof may be the looking glasse: and we see (saith hee) the yelloe orange colour laid vpon red, seemeth to be gold.

Thus much for the sond, and vaine arte of Alcumistry, I will now draw to an ende, leaving to speake of the innumerable charmes of coniurours, bad Phisitions, lewd Surgeons, melancholy Witches, and cosoners, especially for such as bad Phisitions and Surgeons, know not how to cure: as against the falling euill, the biting of mad dogs, the stinging of a Scorpion, the tooth-ach, for a woman in trauell, for the kings euill: to get a thorne out of any member, or a bone out of ones throat: for sore eyes, to open locks, against spirits: for the botts in a horse, for souer wines, and diuers others.

There are also diuers bookes imprinted, as it should appeare by the authoritie of the Church of Rome, wherein are contained many medicinall prayers, not onely against all diseases of horses, but also for euery impediment, and fault in a horse, in so much as if a shoe fall in the midst of his iourney, there is a prayer to warrant your horses hofe so as it shall not breake, how far soeuer he be from the Smithes forge: but these of all the rest are the sondest toys,



## or Legerdemaine.

toyes, that euer were deuised, therefore we will passe them ouer, and yet how many in these daies are addicted to the beliefe of these charmes it is incredible, I will giue you a taste of two or threes, because you shall see the foolery of the rest.

A Charme to be said each morning by a Witch fasting, or at least before she goes abroad.

**T**he fire bites, the fire bites, the fire bites: hogs turde ouer it, hogs turde ouer it, hogs turd ouer it. The Father with thee, the Sonne with me, the holy Ghost betwixen vs both to be, thise, then spit ouer one shoulder, and then ouer the other, and then three times right forward.

An olde womans Charme wherewith she did much good in the country and grew famous thereby.

**A** p old woman that healed all diseases of cattell (for the which she neuer tooke any rewarde but a penny and a loafe) being seriously examined, by what words she brought these things to passe, confessed that after shee had touched the sicke creature, shee alwaies departed immediately saying.

My loafe in my lap,  
My penny in my purse:  
Thou art neuer the better,  
And I am neuer the worse.

*A slovenly Charme for eies.*

The Diuell pull out thine eies,  
And *etish* in the holes likewise.

**A** Miller that had his eeles stolne by night, made mone to the priest of the parish, who indeede was the principall of the theenes that stole the eeles. Sir John willed him to be quiet, so said he I will so cur'e the theenes, and their adherents with bell, booke, and candle, that they shall

Spel this word  
backward and  
you shall see  
what allouen-  
ly charme this  
is *etish*.

# The Art of Iugling,

shall haue small toy of their fish, and therefore the next Sonday Sir John got him vp to the pulpit with his surplis on his back, and his Cole about his necke, and pronounced these words following, in the audience of the people.

All ye that haue stolne the Millers Eccles

*Laudate Dominum in cœlis:*

And all they that haue consented therevnto,

*Benedicamus Domino.*

By this little you may plainly perceiue the sopperie of the Church of Rome, who hold such toys as authenticall, and also their knauerie, to make the people beleeuellies for truth, and falshood for honestie, Bearing them in hand, as in this, so in all the rest, with blindnes, and ignozance: but hereof inough.

And now to conclude, let vs backe againe with one pretty knack, which is held to be maruellous and wonderfull. And that is to make a horse tell you how much money you haue in your purse: and I reade of a pretty storie of an asse at Memphis in Egypt, that could doe rare feat'es, among other Iuggling knackes, there and then vsed: there was one that tooke paines with an asse, that hee had taught him all these qualities following, and for game hee caused a stage to bee made, and an assembly of people to meete, which being done in the manner of a play, he came in with his asse, and said: The Sultan hath great neede of asses, to helpe to carrie stones, and other stufte towards his great building which hee hath in hand: the asse immediately fell down to the ground, and by all signes shewed himselfe to bee sicke, and at length to giue vp the ghost, so as the Iuggler begged of the assembly money towards his asse, and hauing gotten all that hee could, he said, now my masters you shall see mine asse is yet aliue, and doth but counterfet, because hee would haue some money



## or Legerdemaine.

money to buy him pꝛouender, knowing that I was poore and in some need of reliefe: herevpon he would needs lay a wager that his asse was aliue, who to euery mans seeing was starke dead: and when one had laid money with him therevpon, he commanded the asse to arise, but he lay still as though he were dead: then did he beat him with a cudgell, but that would not serue the turne, vntill he had addressed his speech to the Asse, saying as before in open audience, the Sultane hath commanded that all the people shall ride out to morrow, and see the triumph, and that the faire Ladies will ride vpon the fairest Asse, and will giue notable pꝛouender to them, and euery Asse shall drinke of the sweet water of Pylus: And then, loe the Asse did presently start vp, and aduance himselfe exceedingly. Forquoth his master, now I haue wonne: but in troth the Mator hath borrowed my Asse for the vse of the old if-fauoured witch his wife: and therevpon immediatly he hung downe his eares and halted downe right, as though he had beene starke lame: then said his Master, I perceiue you loue yong pretty wenches: at which the asse looked vp as it were with a ioyfull chere; and then his master bade him chuse out one that should ride vpon him, and he ran to a very handsome woman, and touched her with his head.

Such a one is at this day to be seene in London, his master will say, sirra, heere be diuers Gentlemen, that haue lost diuers things, and they heare say that thou canst tell them tidings of them where they are: if thou canst, pꝛethē shew thy cunning and tell them: then hurles hee downe a handkercher or a gloue that he had taken from the parties before, and bids him giue it the right owner, which the horse presently doth: and many other pretty seates this horse doth, and some of those trickes as the Asse before mentioned did; which not one among a thousand perceiues how they are done, nor how he is brought to learne the same: and note that all the seates that this

G

horse

# The Art of Iugling,

horse doth, is altogether in numbering: as for ensample, his maister will aske him how many people there are in the roome: the horse will pawe with his foot so many times as there are people: and marke the eye of the horse is alwaies vpon his maister, and as his maister mones, so goes he or stands still, as he is brought to it at the first: as for ensample, his maister will throw out three dice, and will bid his horse tell how many you or he haue throwne, then the horse pawes with his foot whiles the maister stands stonde still: then when his maister sees he hath pawed so many as the first dice shewes it selfe, then he lifts vp his shoulders and stirres a little: then hee bids him tell what is on the second die, and then of the third die, which the horse will doe accordingly, still pawing with his foot vntill his maister sees he hath pawed inough, and then stirres: which the horse marking, will stay and leaue pawing. And note, that the horse will pawe an hundred times together, vntill he sees his maister stirre: and note also that nothing can be done, but his maister must first know, and then his maister knowing, the horse is ruled by him by signes. This if you marke at any time you shall plainly perceiue.

**N**ow that we are come to our tourneies end, let vs sit downe and looke about vs, whether we are all sonnes of one father, if there be no knaues among vs: St. Boniface light me the candle. Who doe I see? what the lusty lad of the Wyter, that will binde beares, and ride his golden Ass to death but he will haue his will: Wirlady, wirlady sir, you of all the rest are most welcome, what? how doth your stomack after your carrowling banquet? what gorge vpon gorge, egges vpon egges, and sack vpon sack, at these yeares? by the faith of my body sir you must prouide for a hot kitchen against one grow olde, if you meane to liue my yeares: but happy the father that begot thee, and thrise happy the Nurse that fostred such a toward yonger as thy selfe



## or Legerdemaine.

selfe: I know thy vertues aswell as thy selfe, thou hast a superficiall twang of a little something: an Italian ribald cannot vomit out the infections of the world, but thou my pretty Iuuenall, an English Ho:rell-lo:rell, must lick it by for restorative, and putrifie thy gentle brother ouer against thee, with the vilde impostumes of thy lewd corruptions: God blesse good mindes from the blacke enemy say I: I know you haue beene prying like the Dinell from East to West, to heare what newes: I will acquaint thee with some, and that a secret distillation befoze thou goest. Hee that drinketh oyle of pickes, shall haue much a doe to auoid sirrop of roses: and he that eateth nettles for prouender, hath a priuiledge to pisse vpon lillies for litter. I pre thee sweet natures darling, insult not ouermuch vpon quiet men: a worme that is troden vpon will turne againe, and patience lones not to be made a cart of Croyden. I doe begin with thee now, but if I see thee not mend thy conditions, Ile tell thee another tale shortly: thou shalt see that I can doot: I could bring in my Authoz to tell thee to thy face, that he hath found a knaue in grosse, of thee: but I can say, I haue found thee a soale in retaile: thou seest simplicitie can not double, no: plaine dealing cannot dissemble, I could wish thee to amend thy life, and take heed of the Bradle.

*Vale qui rediculose hac legeris.*

FINIS.